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INDEX TO VOLUME VIII.

Abroad.

Signs of the Times, 1.
South America, 205.

Africa.

Africa, 145.
Corisco, De Heer, Mrs. C., 239.
Gaboon, Walker, Miss L. B., 190, 331.
Kangwe, Nassau, Miss I. A., 46, 121.

Brazil.

Rio de Janeiro, Hazlett, Mrs. D. M., 74, 278.
Rio de Janeiro, Houston, Mrs. J. T., 241.
Sao Paulo, Thomas, Miss P. A., 4.

China.

Canton, Carrow, Mrs. F., 277.
Canton, Happer, Miss L. B., 2.
Canton, Noyes, Miss H., 2, 73, 238.
Canton, Noyes, Miss M., 95.
China, 37.
Ningpo, Butler, Mrs. John, 121.
Shanghai, Roberts, Mrs. J. S., 73.
Suchow, Cooley, Miss A. S., 238.
Suchow, Fitch, Mrs. G. F., 72, 308.
Tungchow, Capp, Mrs. M. B., 4, 71, 307, 332.
Tungchow, Mateer, Mrs. C. W., 45, 277.
Tungchow, Shaw, Mrs. J. M., 119, 276.

Chinese in California.

Chinese in California, 301.
Oakland, Condit, Mrs. Ira M., 121.

India.

Allahabad, Holcomb, Mrs. J. F., 275.
Allahabad, Seward, Miss S. C., M.D., 3.
Allahabad, Wilson, Miss M. N., 274.
Dehra, Craig, Miss M. A., 240.
Futtehgurh, Blunt, Miss E. A., 96.
Gwalior, Walsh, Miss E., 97, 240.
India, 85.
Kolapoor, Hull, Mrs. J. J., 46.
Kolapoor, McGinnis, Miss A. B., 122.
Lahore, Thiedi, Miss C., 3.
Mynpurie, Alexander, Mrs. J. M., 276.
Panalla, Graham, Mrs. J. P., 331.
Rawal Pindi, Thackwell, Mrs. R., 74.
Saharanpur, Calderwood, Rev. W., 46.
Saharanpur, Calderwood, Mrs. W., 240.
Woodstock, Scott, Miss A. E., 190.
Woodstock, Scott, Mrs. J. L., 308.

Japan.

Japan, 229.
Tokio, True, Mrs. M. C., 5.
Yokohama, Ballagh, Mrs. J. C., 70, 236.
Yokohama, Marsh, Miss Belle, 5, 237.

Mexico.

Mexico, 61.
Mexico City, Forbes, Miss M. G., 67, 239.
Mexico City, Hennequin, Miss L. A. H., 5, 64, 189.

North American Indians.

Lapwai, Idaho, McBeth, Miss S. L., 331.
North American Indians, 181.
Tullahassee, Ind. Ter., McCay, Miss H. J., 241.
Versailles, N. Y., Wright, Mrs. A., 278.
Yankton Agency, Dak. Ter., Dickson, Miss J. B., 152.

Persia.

Oroomiah, Labaree, Mrs. B., 274.
Oroomiah, Oldfather, Mrs. J. M., 45.
Persia, 265.
Tabriz, Easton, Mrs. P. Z., 274.
Teheran, Schenck, Miss A., 237.
Teheran, Scott, Mrs. D., 237.

Siam and Laos.

Bangkok, Van Dyke, Mrs. J. W., 74.
Chieng-Mai, McGilvary, Mrs. H., 309.
Petchaburi, Cort, Miss M. L., 278.
Petchaburi, McFarland, Mrs. S. G., 121.
Siam, 109.
Siam, House, Mrs. S. R., 332.

Syria.

Beirut, Bliss, Miss M. W., 330.
Beirut Seminary, 328.
Sidon, Eddy, Miss H. M., 239.
Sidon, Eddy, Mrs. W. W., 46.
Syria, 325.
Tripoli, La Grange, Miss H., 191.

U. S. of Colombia.

Bogota, McFarren, Miss Kate, 74, 310.
Bogota, Weaver, Mrs. W., 5, 46.

At Home.

At the Gate, 312.
Auxiliaries and Bands, 15, 50, 82, 97, 128, 161, 195, 219, 250, 287, 315, 338.
Butler Presbyterial Society, 249.
Cause and Effect, 216.
Children's Work for Children, 337.
Collectors, A Word to, 282.
Coming of the King, The, 215.
Cost of a Necktie, The, 214.
Death of a Vice-President, 217.
Earliest Woman's Testimony for Christ, The, 194.
Exchanges, Items from, 126, 248, 285.
Extra Contributions, 247.
Farewell Service, 314.
Good Investment, A, 80.
Help those Boys, 217.
Home Letters, Good Words from, 336
Home Workers, News from the, 282.
Life Members, 15, 50, 82, 98, 127, 161, 195, 219, 250, 287, 315, 337.
Maps, 49, 314.
Married Missionary Ladies, 6.
Meeting, Our Annual, 97, 153.

Meeting, Semi-Annual, 246, 284, 333.
Missionaries, New, 47.
Missionary, From Another, 246.
Missionary's Ideas about Stimulants, A, 127.
Notices and other Items, 49, 81, 162, 218, 250.
One of our Shortcomings, 280.
Presbyterial Reports, Extracts from, 8.
Presbyterial Societies, News from, 336.
Present Need, Our, 311.
Ready, 281.
Receipts, 15, 51, 82, 98, 128, 162, 196, 219, 250, 287, 315, 338.
Relation of Woman's Work in Missions to the Church, 25.
Report, Eighth Annual, 162.
Responses, 284.
Secret of Power in Woman's Work for Woman, The, 75.
Shall we combine the Home and Foreign Missionary Work? 9.
Strange but True Story, A, 313.
Tabular Statement, 125.
Tennessee, Woman's Synodical Society of, 97.
Treasurers, A Word to, 193.
Two Gifts, 244.
United we Stand, 242.
West Jersey Presbytery, 48.
What? 49.
"What shall we do now?" 123.
World's Famine, The, 285.
Write, Sisters, Write! 81.
Year's Work, A, 192.
Young Ladies, Our, 279.
Young People of the Church, The, 33.

NORTHWESTERN DEPARTMENT.

AFRICA.

Corisco, De Heer, Mrs. C., 88, 255.
Gaboon, Bushnell, Mrs. A., 54.

BRAZIL.

Rio Claro, Da Gama, Miss E., 221, 257.

CHILI.

Talca, Curtiss, Rev. S. W., 134.

CHINA.

Canton, Noyes, Miss H., 136.
Chefoo, Corbett, Rev. H., 172.
Chefoo, Corbett, Mrs. H., 18.
China, Downing, Miss C. B., 342.
Ningpo, Ketchum, Miss A. P., 197.
Suchow, Fitch, Mrs. G. F., 256.
Suchow, Schumacker, Miss A. J., 289.

INDIA.

Ambala, Bergen, Mrs. G. S., 259, 291.
Ambala, Campbell, Miss Amy, 101.
Dehra, Pratt, Miss M., 18.
Gwalior, Warren, Mrs. J., 224.
Futtehgurh, Lucas, Mrs. J. L., 17.
Futtehgurh, Tracy, Mrs. T., 85.
Rawal Pindi, Thackwell, Miss, 87.

JAPAN.

Tokio, Eldred, Miss C. E., 317.
Tokio, True, Mrs. M. C., 53, 133.
Yokohama, Winn, Mrs. T. C., 223.

MEXICO.

Monterey, Thomson, Mrs. H. C., 293.
Zacatecas, Phillips, Rev. M., 135.

NORTH AMERICAN INDIANS.

Odanah, Wis., Dougherty, Miss S. A., 19, 318.

PERSIA.

Oroomiah, Dean, Miss N. J., 170.
Oroomiah, Hoshebo, 102.
Tabriz, Jewett, Miss M., 169 341.
Tabriz, Ponge, Miss A. E., 253.
Tabriz, Van Hook, Mrs. L. C., 319.
Teheran, Bassett, Miss S. J., 88.

SIAM.

Bangkok, Kooser, Miss J. C., 290.
Bangkok, Van Dyke, Mrs. J. W., 171.

HOME WORK.

Appeal to Mothers, An, 91.
Auxiliaries, 24, 59, 95, 107, 142, 202, 227, 263, 299, 323, 347.
Bible Standpoint, The, 295.
Call, The, 322.
Call to Nebraska, A, 298.
Concert Exercises, 226.
Encouraging Words, 176.
Extracts from Lecture by Rev. Joseph Cook, 23.
Extracts from Letters, 106.
Field is the World," "The, 175.
For Jonathan's Sake; for Christ's Sake, 298.
"Go ye into all the world, and preach the gospel to every creature," 227.
Harvest, 140.
How much can I give this year? 93.
Life Members, 24, 59, 95, 107, 142, 203, 228, 263, 299, 323, 347.
Little Things, 321.
Look Forward; not Backward, 55.
Maps, 142.
Meeting, Our Annual, 89.
Missionaries recently gone to their Stations, 91, 320.
Missionaries to the Laos, Our Young, 260.
Missionaries, What is the use of? 94.
Missionary Jubilee, The, 173.
Notices, 92, 94, 202, 323.
Object Lessons in Giving, 56.
Our Feast Days, 345.
Persia Again, 21.
Queries, 198, 226, 263, 323.
Receipts, 24, 60, 95, 108, 143, 177, 204, 228, 264, 299, 323, 347.
Some Things Needed, 104.
Thoughts by the Way, 262.
Thoughts on the Annual Meeting, 200.
What can I do? 225.
Why a Tie? 297.
Woman's Northwestern Board of Missions, 107.
Woman's Work a Gift, 138.
Words of Cheer for our Beloved Workers in the Foreign Field, 343.

Woman's Work for Woman.

Vol. VIII. APRIL, 1878. No. 4.

Abroad.

INDIA.

A few years ago almost the only thought suggested by the word India would have been, to the woman of fashion, that of costly shawls and delicate embroideries; a loving mother might have pictured to herself a Hindoo mother in the act of throwing her infant into the Ganges; the children might have listened wonderingly to the story of the car of Juggernaut crushing its human victims; but practically, it was a far-off heathen land with which we had nothing to do. Now, however, thanks chiefly to the missionaries, it has been brought nigh. We know its people, and some of them have become very dear to us; indeed, we almost feel as if we had sailed on its rivers, climbed its mountains, and visited its magnificent temples and tombs. To condense into a few pages anything like a complete account of the history or present condition of this people, would, of course be impossible, but we may

select a few facts, new to some and familiar to others, which may serve as pegs to hang other facts upon in time to come.

British India, or Hindoostan, the land of the Indus, contains a population of three hundred million, mostly under English rule. It is the most densely-peopled land in the world in which any census has been taken, and it is thought that even China may not outnumber these thronging multitudes. It is crowned on the north by the Himalayas, the loftiest mountains in the world, containing forty peaks, each more than twenty thousand feet in height, and tapers toward the tropics to a point, thus allowing the sea-breezes mercifully to temper the air, and make every portion of the land habitable. Eleven great rivers water its broad valleys, but even these, with their tributaries, are not enough to irrigate a land where there are long dry seasons and a scorching sun, and the English government has already in progress vast irrigation works, which will, in time, reclaim large tracts of unproductive land. There is every variety of climate in India, from the intense heat of Madras, where the thermometer has reached 181° Fahrenheit in the sun, to the cool, bracing air of the *hills*, as they term mountains of eight thousand feet. The scenery is grand beyond description; the natural productions seem to embrace every known and unknown growth of animal, tree, fruit, and flower, while the mineral kingdom embraces the precious metals and the costliest gems. What of the

HISTORY

of this wonderful land? We cannot rely wholly upon the statements of a people who gravely assure us that they have books on astronomy written more than two million years ago, and that their saints frequently fasted a hundred thousand years, but we know that its genealogy can be traced back to the extreme youth of the world. Their *Vèdas*, or sacred poems, were written before David wrote his Psalms; even before the time of Moses, India carried on commerce with distant nations, but its earliest history is involved in an obscurity too deep to penetrate. The so-called solar and lunar dynasties, the wonders of which are described in the magnificent Hindoo epic, the *Râmayâna*, date back twelve hun-

dred years before Christ, and following these, Egypt, Assyria, Persia, and Greece successively invaded this coveted land. Then came the Afghan dynasty, lasting two hundred years, and finally the Mohammedan dynasty of the Moguls, begun by the great Baber in 1526, and continuing till 1857, containing the illustrious names of Shah Jehan, Aurungzeeb, and many others already familiar to us.

THE LANGUAGE

of this people affords a happy hunting-ground for the philologist. The Aryan, Kolarian, and Davidian races have each their family of languages, and most ancient of all is the Sanscrit, now essentially a dead language, but purer and richer than any that has succeeded it, and thought by some enthusiasts to have been the language of Eden. It may suffice us to know that the Hindi is its most worthy successor, though there are now in use eighteen languages, and that it is to modern India what the Sanscrit was to the ancient. Hindustani, or Urdu, is simply Hindi, *plus* a great deal of Persian, and is the language of the Mohammedans. Hindoo

LITERATURE

is chiefly poetical, and we find poems on grammar, history, and medicine, remarkable for their number, antiquity, and bulk. First in order of time and rank are the Sanscrit *Vèdas*, forming a library of eleven huge volumes. These are sacred hymns arranged in metre, and sung with much taste and melody, and are supposed to contain all that the creature can know of the Creator. Next in importance are the *Shastras*, books devoted to science, and after these the *Puranas*, or mythological poems, the most popular of which is the Râmayâna already mentioned, containing a hundred thousand lines. The *Institutes of Menu* occupy a pre-eminent place among works on jurisprudence, and proverbs form a large part of the national literature. In these latter days a sounder literature is springing up; translations of the works of the leading thinkers of Christendom are being made; newspapers are multiplying, and the Parsees of Bombay even have their *Punch*. Evil as well as good is in this way disseminated among the masses, but the result is in the main beneficial. The study of their

RELIGION

is the true way of becoming acquainted with the people, for it has made them what they are.

Brahminism is the prevailing religion, there being five Hindoos to one Moslem. Mohammedanism ranks next, embracing one-sixth of the whole population; after these come the Buddhists, Christians, and Parsees. Already the Christians outnumber the Parsees, and the religion of Zoroaster is fast dying out, its followers having diminished from four hundred thousand to one hundred thousand during the last two centuries.

We will first speak of *Brahminism*. The *Vèdas* and *Shastras* teach the existence of one universal spirit, the supreme divinity, to whom is given the name Brahm—a neuter noun indicating the negative mode of his existence, without form, moral qualities, or conscious existence, an *infinite nothing*. Yet as the record runs, when he willed to create the world, he drew forth from himself Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer, thus constituting the Hindoo triad. This triad has given birth to a great number of inferior deities, three hundred and thirty million in all, so that what was in remote ages a monotheistic is now a polytheistic system.

Krishna is a licentious and cruel incarnation of Vishnu, and is the favorite of all the gods; the bloodthirsty Kali, one of the wives of Siva, is, strange to say, the favorite goddess, offerings being made to appease her wrath. They are all remarkable for the entire absence of moral qualities, not one of them having the first element of truth, modesty, or goodness. Though the people have a stupid, sensual look, they never equal their gods in wickedness. Their worship consists of an endless round of ceremonies too numerous to be mentioned, and too foolish to be described. They believe in the transmigration of souls, and this accounts for the strange combination of man and beast in their idols, and the fact that they never eat animal food, and refuse to take animal life.

Benares is their holy city and seat of learning. To make a pilgrimage there is the highest ambition of a devotee; to die there, a sure passport to glory. It contains one thousand temples, and for

miles, the *ghauts*, or landing places, line the Ganges with their long flights of steps leading into the water; throngs of devotees bathe in the sacred stream, and the Brahmins or priests there burn the dead.

So much has been said about caste and the condition of the women, that it is almost superfluous to refer to these subjects here; and yet it would be like the play of Hamlet, with Hamlet left out, to omit all mention of these mighty evils. Caste, or the division of society into entirely separate classes, has done more than aught else to make India what it is. It is the consummate invention of the devil to crush out every instinctive feeling of universal brotherhood. In ancient Vèdic times woman was the honored companion of man, but the Hindoos have sadly departed from this faith, until now her degradation is without a parallel in the history of our race. She has *no* individuality, without a husband she is *soulless*. If, by any chance, a woman remains single, a little before her death she is often carried to the Ganges and hastily married to any Brahmin who may be dying there at the time, to prevent her from becoming one of the lower animals. Among the teachings of the *Shastras* is this: "She who slights not her lord, but keeps her mind, speech, and body devoted to him, attains a heavenly mansion. He is her god, her priest, and her religion. If he laughs, she must laugh, if he weeps, she must weep, if he sings, she must be in ecstasy."

There is no limit to the cruelty of a tyrannical husband, and the women, in desperation, sometimes murder their husbands and children. There can be little discipline in such homes where the mother dotes on her children as her one source of happiness; she does not punish her boy because he is her superior, and she *cannot* punish a little girl who will so soon be doomed to slavery and sorrow. The great mass of women are not secluded, but perform much out of door labor; the wives of the wealthy only are shut up in zenanas, a custom rendered necessary, as Hindoo writers affirm, by the invasion of the Mohammedans. We are told that Hindoo women are the most perfect in form and graceful in motion of any in the world, and that they are often very beautiful, with gentle manners and low, sweet voices. Though degraded, they seem tolerably contented with their lot, having no knowledge of anything better.

Mohammedanism, Buddhism, and Christianity, Max Müller tells us, are all essentially missionary religions, *i. e.*, they have faith in themselves; they want to convince, and they mean to conquer; the spirit of truth and love was alive in the hearts of their founders. It is said that to convert a Mohammedan is difficult, to convert a Buddhist more difficult, and to convert a Christian, let us hope, well nigh impossible. The very working of these systems, side by side, has a good effect upon each; each is on trial and does its best. Mohammedanism, originating in the tenth century, claims as its own the southwestern part of Asia, with large portions of India and Egypt. Its Koran does not invite, it rather compels, the world to come in; its mosques are ideal places of worship, grand, spacious, simple, open to the light of heaven, unlike the dark Hindoo temples, or our own modern Gothic churches; its very tombs inspire one with respect for the dead. Originally Islam meant humility, devotion, and all who were humble and devout were called Moslems or Mussulmans. This religion, with its mixture of dignity, reverence, and romance, has many apologists, but as the missionary finds it now, it is sensual, treacherous, intolerant, and all the more formidable that it builds on the corner-stone of the Bible. It is the open Bible alone which can combat its errors. Among the chief of these is polygamy. This system admits of four wives, and these wives are allowed to have souls, but strict obedience to their husbands is the only condition of their future salvation. They are often taught to read and write, and are in most respects less degraded than the Hindoo women.

Buddha was a stern reformer, attacking caste, sensuality, and a corrupt priesthood. Though the Buddhist religion originated in India 550 B. C., and was powerful there for two centuries, its grim asceticism being attractive to a people surfeited with vice, it has now ceased to influence the masses, and is to be found in India on the banks of the Ganges only. It is a political religion, incorporating into itself the superstitions of the people among whom it is disseminated, so that it is almost a different religion in different countries, and is a strange mixture of Christianity, witchcraft, transmigration of souls, and worship of a myriad of inferior deities.

Its statutes express quiet contemplation, and its heaven is *Nirvana*, or an *absolute nothing*. Buddhism is the prevailing religion in Asia, and the fact that its sway is more extensive than that of any faith among men can only be accounted for by its spirit of intrigue and political power. Perhaps all our readers are not familiar with the origin of the

BRAHMA SOMAJ,

a sort of progressive Unitarianism, which has already attacked the strongholds of Brahminism. Its founder, Ram Mohun Roy, born a hundred years ago, a highly-educated and religious man, felt so humiliated by the spectacle of the popular religion of his country that he endeavored to found a pure belief on the teachings of the ancient *Vèdas*, which he claimed to be of divine origin. Though they contained treasures of truth, strong arguments against idolatry, and in favor of one God, a religion founded on nothing more than these ancient poems necessarily failed. His successor wisely relinquished the claim of divine inspiration, and with other reformers framed a creed from selected passages out of the best works of the ancient sages. We can have little idea what these men have suffered from social persecution and hostile public opinion, in fighting against caste and idolatry. Little attention was paid in Europe to this movement until the recent schism in the party, which caused a division of the old conservative and the new party led by Keshub Chunder Sen. The old party wished to retain all that they safely might of the ancient religion and customs; the new party would have *none* of these things: *everything* that savored of Brahminism was to be cast out, and they would found their creed on all that was best in the sacred books of the whole world. They are progressive in all points relating to morals and social life, but do not accept Christ as divine, though they reverence His character and teachings. We all know that India is now under

BRITISH RULE,

and that in 1877 Victoria was, with great pomp, proclaimed Empress, yet the question is often asked: "What right has England to this great prize?" To answer this question we must go back to

the year 1497, when commerce with Europe was first opened by the Portuguese. As soon as ebony, porcelain, and pearls from India were displayed in the London market, English merchants were inflamed with the desire to engage in such a lucrative trade. In 1600 Queen Elizabeth granted them a charter of protection, and the celebrated East India Company was formed, and invested with great powers, in return for which the Crown received annually an immense sum of money. They established trading-houses and factories, and the acquisition of Madras, Bombay, and Calcutta soon followed, not, however, without resistance on the part of the natives. The French also came in a spirit of rivalry which caused a hundred years war, ending in their expulsion in 1756. Then followed the cruelties of the Black Hole of Calcutta, when the fiendish native ruler of Bengal committed such outrages as to cause open decisive war between the small English armies and hordes of native, undisciplined troops, ending in the supremacy of British rule in 1774. Warren Hastings, the first and best governor-general, was succeeded by fourteen others, many of them noble men, but it was only after fearful struggles with Thugs and Sepoys, and wars in Mysore and the Punjab, that this supremacy was admitted. After the massacre of fair defenceless women and children by the Sepoys at Cawnpore in 1857, a great change was inaugurated in the government. The East India Company was done away with. The governor-general was made viceroy, the civil service thrown open to competition, and Queen Victoria issued a proclamation, which the native princes consider the charter of their liberties. The country was divided into three presidencies—Bengal, Madras, and Bombay—and these were subdivided into districts. There is now only one European to thirty-five hundred natives, and the wonder is how Great Britain can keep her footing. The reason is, that the natives are disunited among themselves by caste and innumerable religious divisions, and they need a strong controlling power to keep them from perpetual civil war.

To the shame of the original East India Company it must be said that, from greed of gain, they guaranteed that neither Christian education nor religion should be allowed, and the first mission-

aries were actually banished; but when the first charter expired, the pressure was too strong to be resisted, and a new one was secured tolerant at least to missions. A striking comment on this policy is the fact that, during the mutiny, the despised native Christians alone proved loyal. The effect of British rule has been most beneficent. Railways span the peninsula; a net-work of excellent roads is being laid and planted with shade-trees to protect travellers from the tropical sun; a thorough system of public schools and even universities has been provided, and a large number of native gentlemen have been liberally educated, and speak English fluently. Nothing, however, has been so well received as the medical schools, for India has long been at the mercy of quack doctors. Many of the liberal Hindoos desire the education of their women, and have petitioned for schools where Christianity shall not be taught. This has been refused, and they are thus providentially obliged to depend on the teaching of our missionaries.

With this new civilization planted in such rich decaying soil, it is not difficult to foretell the growth of a noble national life at no distant day. There are traditions and prophecies among the people that the time is coming when the Brahminical religion is to be supplanted by one from the western world, and the prophecy is already being fulfilled. Their temples and pagodas are falling into decay; the Buddhist *topes* or relic-shrines are visited only as curiosities; the great palace of Delhi, three thousand feet long, and once containing five thousand inmates, is now deserted, its emperors, shahs, khans, harems, all gone. Their tombs, larger, generally, than our largest churches, wonderful for architectural elegance and brilliancy of color, combining redstone, white marble, and encaustic tiles, are doomed to decay. Already this hoary old religion has ceased to produce defenders of the faith, or martyrs, and it *must die* because it cannot bear the light of day.

Though the leaven of Christianity has been working here for less than a century, there are already ninety thousand communicant members of native churches, many of these churches supporting their own pastors; and at the present ratio of increase, it would require only about a century and a half to evangelize the entire

population. More than six hundred missionaries, representing every evangelical society, are now at work there, preaching in chapels, by the wayside, and at their own homes; missionary presses are pouring out Bibles and good books; hospitals, orphanages, and mission schools of every grade are established, while zenana teachers

carry the bread of life to those who are in gilded prisons. The English naturally feel the greatest responsibility in this work, but our own Presbyterian Board of Foreign Missions has no reason to be ashamed of its record. It has established three main mission stations in India: the Lodiana Mission, including stations at Rawal

Pindi, Lahore, Lodiana, Sabathu, Saharanpur, Dehra, and smaller places; the Furrukhabad Mission, embracing stations at Futtehgurh, Furrukhabad, Mynpurie, Etawah, Futtehpore, Allahabad, and Gwalior; and the Kolapoor Mission, including Kolapoor, Panalla and Ratnigiri. Our own Society has under its care twenty-five lady missionaries and fifteen Bible-readers. Our school at Woodstock offers the best advantages to the children of missionaries and to English-speaking girls; the one under our care at Dehra stands at the head of all the native schools for girls in India; our schools at Furrukhabad have been wonderfully blessed, and the dispensary under the care of one of our missionaries at Allahabad outranks all mission dispensaries in the number of patients treated. For want of space all further mention of our mission work must at this time be omitted. Is it necessary to add another word to this eloquent array of facts? Let us never forget that there are no *homes* in India save those which Christ's religion has made; there is no *hope* for India save that which shines from the cross.

BOOKS ON INDIA.

For sale by the Presbyterian Board of Publication, 1334 Chestnut street, Philadelphia.

Captain Waltham. Mrs. Joseph Scudder, $1 10.
Days in North India. Norman McLeod, D.D., $1 50.
Gems of India. Mrs. E. J. Humphrey, $1 25.
Greater Britain. C. W. Dilke, $1 00.
Hindoo Life. Rev. Edward Webb, 75 cents.
History of India. L. J. Trotter, $3 00.
India, Pictorial, Descriptive, and Historical. Illustrated, $2 00.
Land of the Vèda. Wm. Butler, D.D., $4 00.
Lectures to Educated Hindoos. Prof. J. Seelye, $1 00.
Life by the Ganges. Mrs. Mullens, 80 cents.
Life in India. John W. Dulles, D.D., $1 00.
Martyrs of the Mutiny, 60 cents.
Missions of the American Board in India. R. Anderson, D.D., $1 50.
Trye's Year in India. Julia C. Thompson, $1 35.
Two Years in Upper India. J. C. Lowrie, D. D.
Wildfords in India, The. Mrs. J. M. Church, $1 25.

RECENT MISSIONARY NEWS.

Miss Mattie Noyes, Canton, China.

"The arrangement I made during my absence to throw the labor of one of the schools to a great extent upon the Chinese has

proved more successful than I dared anticipate. Miss Crouch has had only the superintendence, and the native women have done the work, and done it well. Our work has been blessed ever since its beginning, and I feel that it is in answer to the constant prayers of our Christian sisters at home. Their hand is on the long arm of the lever, and blessings come to our dear pupils because they are so earnestly prayed for. During the past terms, four of the girls, daughters of Christians, and all very promising, have united with the Church, and the *teacher*, for whose conversion so many have been praying, trusts that she too has given her heart to the Saviour. Do you remember, two years ago, sending us this message: 'We do not forget to pray for that teacher, and we want you to look for the answer on the other side!' Now we can send back the glad news. You cannot know what an unspeakable blessing it is to have our girls under the charge of a *Christian* teacher. No one can know the difference between a Christian and a heathen atmosphere in a school until they have felt it. I am feeling quite well now, am doing school work to some extent, and hope to take up all my classes soon."

Miss Blunt, Futtehgurh, India,

is in good health, and sends a summary of a year's hard work. She has now charge of five schools, numbering sixty-eight pupils, with three branch schools under the care of former pupils. These last are among the lowest *sweeper* caste, who could not be admitted as scholars anywhere else. Besides these she visits nine zenanas regularly, though not as often as she would like, owing to their distance. Zenana visiting is not always the poetic and delightful thing it has been pictured. The women are often not ready for their teacher, and raise a great dust in the court-yard in sweeping a place for her to sit down. Then they come reluctantly, one at a time, when they should come as a class; and so dirty! Flies and vermin abound, and make our poor little missionary almost sick, and yet she says: "In spite of all these drawbacks, my pupils love me, and I love them, and earnestly await the time when they shall be clothed and in their right mind."

Miss Lizzie Walsh, India,

has reached her native land in safety after a pleasant journey, and is now, for a short time, with her sister in Benares, awaiting the appointment of a lady companion by the mission, when she will take charge of a school.

At Home.

ANNUAL MEETING.

Our Eighth Annual Meeting will be held on Thursday and Friday, April 25th and 26th, in the Assembly Room of the Presbyterian House, 1334 Chestnut Street, Philadelphia. We earnestly request that each auxiliary, as far as possible, appoint a delegate, or more than one, and let those who expect to attend report their names before the 10th of April to Mrs. Dr. Posey, 1334 Chestnut Street, Philadelphia, and entertainment will be provided for them.

The Woman's Synodical Society, of Tennessee, at its last Annual Meeting reported nineteen auxiliaries, two bands and one circle connected with the Society. Amount contributed for the year $315 20. The ladies of this Society have adopted as their missionary Mrs. T. T. Alexander, who has recently accompanied her husband to Japan. Their interest and labor will be given to work in that field.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Alameda, Cal., San Francisco Pres.	Hightstown, N. J., Monmouth Pres.
Ansonville, Pa., Huntingdon "	Homestead, Pa., " "
Bricksburg, N. J., Monmouth "	Upper W. Nottingham, Pa., Chester Pres.
Bridesburg, Pa., Phila. North "	White Clay Creek, Del., New Castle Pres.
Cameron, W. Va., Washington "	
Germantown, Pa., Market Sq. Ch.	

BANDS.

Mt. Pleasant, Pa., Laygak Band. | Springfield, O., Perkins Circle.

Beech Glen S. S., Wheeling, W. Va., instead of 1st Ch. Mission school, as published in *Woman's Work* for March.

NEW LIFE MEMBERS.

Beaumont, Mrs. H. N.
Brown, Miss Mattie B.
Conklin, Mrs. Morris
Crowell, Miss F. J.
Denniston, Mrs. Robert
Fithian, Miss Mary C.
Gulick, Miss Lizzie
Hackett, Miss Laura E.
Hill, Mrs. I. F.
Hubbell, Mrs. George
Lewis, Mrs. V. A.
Liggett, Mrs. Mary B.
M'Clellan, Miss Lillie
Mowry, Rev. P. M.
Margerum, Miss Kate
Morgan, Mrs. Mary C.
Mullinner, Mrs. Franklin
Norcross, Rev. George
Phillips, Mrs. E. B.
Robinson, Miss Mary
Russell, Mrs. A. J.
Seaver, Mrs. Norman
Semple, Miss Annie M.
Sharpe, Mrs. J. Henry
Sheppard, Mrs. Smith
Smith, Miss Anita
Smith, Mrs. W. A.
Stoutenburg, Mrs. Clementina
Sturgis, Rev. F. E.
Sweigert, Miss Annie N.
Tabor, Mrs. R. L.
Wallace, Miss Maria P.
Williams, Mrs. E. H.
Wilson, Mrs. Anna

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from February 1, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Carthage Aux., . $9 00

BALTIMORE.—Brown Mem. Aux., for Miss'y, Lahore, $400, Bible-class Bd., sup. 2 pupils and nat. tea., Sidon, $135, S. S., sup. 2 schs., Lahore, $200, Graeme Harrison Bd., sup. sch'p, Dehra, $50, Mackenzie Bd., sup. sch'p, Dehra, $27 50 ($812); 12th Ch. Aux., for Miss'y and schs., Lahore, $122 11; Piney Creek Aux., $34 . . . . . 968 61

BLAIRSVILLE.—Irwin Aux., $38, Braddock's Aux., $40, Fairfield Aux., $20, New Florence Aux., $6, Cross Roads Aux., $13 50, New Alexandria Aux., $30, Harrison City Aux., $14 20; Beulah Ch., a member, $50 ($211 70), for Miss'y, Hangchow; Blairsville Aux., for sch'p, Oroomiah, $35, for sch'ps, Bogota, $86 75 ($121 75); Greensburg, Foster Bd., for sch'p, Ningpo, $10; New Alexandria Aux., $15 26; Congruity Aux., $17 50; Pine Run Aux., $41 89; Unity Aux., $23, ... $471 10

CARLISLE.—Carlisle, 1st Ch., Golden Chain Bd., for sch'p, Oroomiah, $30; 2d Ch., Pearl Seekers, for sch'p, Allahabad, and L. M., $40; Middletown Aux., $9 60; Newville, Hopeful Workers, for nat. tea., Beirût, $100, . 179 60

CHESTER. — Avondale Aux., for Woodstock, $78 55; Downington S. S., for sch'p, Dehra, $29 50; Honeybrook, S. S., for education of child, Lodiana, $31 56, . . 139 61

CINCINNATI.—Pres. Soc., for horse for Miss'y, Mexico, $80; Mt. Auburn Ch., Mrs. G. T. Roots, for Missionaries' children, $10; 5th Ch., Mrs. R. Brown, for sch., Saharanpur, $51 13, . 141 13

CLARION.—Clarion Aux., for sch'p, Coriseo, . . . 30 52

COLUMBUS.—Lancaster, Panalla Aux., $26 30; London,

Finley Bd., for sch., Futtehgurh, $17; Plain City Aux., for zenana visitor, Futtehgurh, $10 50, . . . $53 80

DAYTON.—Bath Aux., $25 50; Oxford Aux. (of which $2 for Missionaries' children), $20; Springfield Aux., add'l, $3, ... 48 50

ELIZABETH.—Bethlehem Aux., for work, Syria, . 9 00

ERIE.—Fairview Aux., for San Paulo School, $23; Waterford Aux., $17 50, . 40 50

GENEVA.—Phelps Aux., for Missionary, Soochow, $100; Everett Bd., for Beirût Sem., $20 40, . . . 120 40

HUNTINGDON.—Bellefonte Aux., $74 62; Lewistown Aux., for Miss'y, Ningpo, $17 53; Lower Tuscarora Aux., $27 19; Pine Grove Mills Aux., $51, . . 170 34

KITTANNING.—Parker City Aux., for sch'p, Futtehgurh, 30 00

LACKAWANNA.—Scranton, 1st Ch. Aux., $50, Miss S. Loring, special for Beirût Sem, $183 ($233); Wilkesbarre, 1st Ch. Aux., for Miss'y, Kolapoor, $54 50, . 287 50

LIMA.—Findlay, Lilies of the Field, for sch'p, Corisco, $25, for L. M., $25, . . 50 00

MAHONING.—Youngstown Aux., for sch.. Mexico, . 14 00

MONMOUTH.—Brickshurg S. S., for scholar Beirût, $11 05; Jamesburg, S. S., for 2 nat. tea., Mynpurie, $60; China boy's class, for Canton, $15; Monroe S. S., for India, $10, ... 96 05

MORRIS AND ORANGE.—Morristown, 1st Ch. Aux., for Miss'y, Allahahad, $200; Orange, Central Ch. Aux., for Miss'y, Laos, $248; Orange, 2d Ch. Aux., for Miss'y, Tungchow, $128, . 576 00

NEWARK.—Newark, S. Park Aux., for Miss'y, Canton, $115 38; 2d Ch. Aux., for Miss'y, Canton, $251 25; High St. Aux., for Miss'y, Soochow, $59 57; Central Ch., school, Canton, $60; Bloomfield, 1st Aux., for Miss'y, Canton, $82 45, for 2 sch'ps, Boarding sch., $55 75 ($138 20); Caldwell Aux., for Bihlereader, $40; Montclair Aux., for Miss'y, San Francisco, $50, ... $714 40

NEW BRUNSWICK.—Frenchtown Aux., $15; Princeton, 1st Ch., Annie Comfort Bd., for sch'p, Sidon, $50; Stockton, Seed Sowers, $20, Reapers, $10, for sch'p, Benita ($30); Trenton, 4th Ch. Aux., for Miss'y, Allahabad, $88, . . . 183 00

NEWCASTLE.—Newark, Hamilton Bd., for sch'p, Kolapoor, ... 30 00

NEWTON.—Belvidere, 1st Ch. Aux., $48 50, S. S., for sch'p, Benita, $20 ($68 50); Greenwich Aux., bal. for school, Saharanpur, $15, . 83 50

NORTHUMBERLAND.—Danville, Mahoning Ch., $40 50; Williamsport, 2d Ch., Ministering Children, $30, . 70 50

OTSEGO.—Cooperstown Aux., for sch., Joon, Syria, . . 50 00

PHILADELPHIA.—Calvary Ch., Otto Band, $25, Day Dawn Bd., $25 ($50), for Miss'y, India, and Life Members; Chambers Aux., Rev. G. W. Coan, for Miss'y, Persia, $10; Tabernacle Ch., Miss C. Hamilton, for L. M. and San Paulo School, $25; Tenth Ch., Mrs. James Bayard, $200, Miss M. R. Smith, $25, Miss M. B. Smith, $25, Miss H. A. Dillayc, $25, Mrs. Wm. A. Porter, $10, Mrs. M. J. Milliken, $3, Miss Harrison, $1 ($289), for Miss'y, Mexico; West Spruce St. Ch., John D. M'Cord, $50; Woodlands Aux., for Miss'y, Africa, $216 62, . 640 62

PHILADELPHIA CENTRAL.—North Ch., S. S. No. 2, for sch'p, Dehra, $30, sch'p, Oroomiah, $15 ($45); North Broad St. Ch., for Miss'y, Persia, $150; Johnstone Aux., for Miss'y, Odanah, $28, ... 223 00

PHILADELPHIA NORTH. — Chestnut Hill Ch., Miss Lily M'Corkle, $10; Germantown, Market Square Ch., Mrs. Cowan's class, for sch'p, Futtehgurh, $23 25; Norristown, 1st Ch. Aux., for Miss'y, Dehra, $244 70, $277 95

PITTSBURGH AND ALLEGHENY COM. — Allegheny, North Ch. Aux., for Miss'y, Brazil, $200; East Liberty Aux., for Miss'y, Kolapoor, $101 75; Pittsburgh, 1st Ch. Aux., $50, Louisa Lowrie Bd., $10 ($60), for Missionaries' children; 6th Ch. Aux., for Miss'y, Brazil, $102; Monongahela City Aux., for sch'p, Canton, $40 80; Shadyside Aux., for Miss'y, Futtehgurh, $56 50; Wilkinsburg, Children's Mite Boxes, "for Siamese boys, Petchaburi," $40; "L." for Missionaries' children, $3; In Mem., Geo. K. Horner and Wm. H. Horner, for Missionaries' children, $4, ... 608 05

REDSTONE.—Dunbar Aux., for Coriseo, $35; Pleasant Unity S. S., for San Paulo sch., $15, ... 50 00

ROCHESTER.—Geneseo, Central Aux., for sch'p, Mexico, 50 00

ST. CLAIRSVILLE.—Concord Aux., for B. R., Lahore, $42 30; Crab Apple Aux., $57 63; Nottingham Aux., $27, ... 126 93

ST. LAWRENCE.—Watertown, 1st Ch. Aux., for sch'p, Mexico, $100, for 2 sch'ps, Shanghai, $40, . . . 140 00

SHENANGO.—Clarksville Aux., for sch., Lahore, $21 50, Daylight Workers, $11 75 ($33 25); Darlington Aux., $75, Mahoning Aux., $28, Westfield Aux., $30 ($133), for Miss'y, Canton; Slippery Rock Aux., $27 70, . 193 95

STEUBENVILLE.—Bacon Ridge Aux. (of which $5 from Miss M. Shepherd), $40, Bethlehem Aux., $7 75, East Liverpool Aux., $25, Two Ridges Aux., $20, Richmond Aux., $25 25 ($118), for Miss'y, Cal.; Uhrichsville, Miss. Bd., $3 58, . $121 58

UTICA.—Rome, Seed Sowers, for China, $6 02; Utica, Westminster Ch., Ladies' B. C., for Woodstock, $25, . 31 02

WASHINGTON.—Mt. Prospect Aux., $50; West Alexander, S. S., for sch'p, Dehra, $60, 110 00

WEST JERSEY. — Greenwich Aux., for school, Saharanpur, $65, S. S., for orphan boy, Saharanpur, $35, . 100 00

WESTMINSTER.—Donegal S. S., for San Paulo sch., . 5 00

WOOSTER.—Savannah Aux., for Tea. Tr. sch., Canton, . 20 00

MISCELLANEOUS.—Astoria, Oregon, Nellie Flavel, $2 50, Katie Flavel, $5; Augusta, Ill., Mrs. Fanny Pierson, $5; Cincinnati, O., Miss Bessie C. Hicks, proceeds of sale of Chinese curiosities, *special*, $7; Cleveland, O., P. M. Organne, *special*, for San Paulo sch., $100; Columbus Grove, O., Lizzie, Willis and George Strain, $1; Baltimore, Md., Mrs. C. E. Waters, for Bible-reader, Canton, $35, for Lidie Waters sch'p, Kolapoor, $30 ($65); Green Tree Pa., "The Misses Patterson," for fam. suf., China, $6, for school, Persia, $3, Miss J. Moore, for school, Persia, $1 ($10); Monroton, Pa., Mrs. Edwin Bronson, $1 40; Missouri, "The Brown Children," $1 50; Philadelphia, A. E., for Bogota school, $2; Tioga, Pa., Mrs. M. R. Baldwin, for scholar Tokio, $5; Leaflets and Hymn Books sold, $6 68; Maps, 73 cents, . 212 81

Total for February, 1878, . 7,378 92
Previously acknowledged, 31,334 78

Total Receipts from May 1, 1877, to March 1, 1878, $38,713 70

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

March 1, 1878.

W. P. B. M.

Northwestern Department.

INDIA.

Miss Amy Campbell, Amballa, Punjab.

. . . In the hottest weather, we used to rise before four o'clock in the morning, and go to the school first. Most of the little girls are very bright and intelligent and get on well with their lessons. The Bengalee children wear a very pretty dress. I hope some day to send you a picture of them, as there is a gentleman here who photographs, and he has promised to take us all some day soon. We intend to have the little girls in the group. They are very fond of hearing hymns, and they can now sing several. All natives are fond of any kind of singing, and we find in all the zenanas that it is the best way to attract the women's attention. We generally start a Bengalee or native chant, or a hymn; they will all gather around at once to listen, and then after a while we begin reading. We always take the Bible pictures, mounted on card, and explain them; they all become interested, and long to learn more. It is very curious to watch the faces of the women when we go into a new house. They look upon us as great wonders, and envy us our freedom, being able to go about wherever we like and not shut up as they are, in one place. They always ask us a great many curious questions, examine our dress, &c.

We saw a very sad case the other day, a poor young girl, only about seventeen years old, who was a widow. She cried when she told us all she suffered and had to suffer all her life. Oh, that these poor women could be free from this bondage! But we must wait God's own time, and be patient. He has some wise purpose in it all. Sometimes our hearts get very downcast to see so little fruit from our labors, but we must not be "weary in well-doing;" the harvest time will come by-and-by. When we think of the great

changes which have taken place since our parents first came to India, we feel encouraged and strengthened to persevere in the good work for our loving Master.

A small travelling organ would be a great help in this work, for nothing draws the women together so much as music and singing. I should also very much like to have a box of homœopathic medicines, the tinctures as well as pellets, and a book, for we find it is the means of opening many a closed door to give them medicine when they are ill. I am sure many poor women in the zenanas, and their children, die just from want of care, as no doctor can ever enter. If a woman is very sick, they sometimes call a native doctor, but he is never allowed to see the person, only feel her pulse through a hole in the curtain, and she cannot answer any questions, so you can imagine what little idea he can have of the disease. If we had medicines we could often be a help to them. We had a small amount sent us last year, and in the treatment of several cases were successful. They look upon you as a great blessing if you can cure them.

PERSIA.

City (Oroomiah), Dec. 11, 1877.

Beloved and Honored Mrs. Rhea:—Thanks for this token of remembrance, a loving letter, proving that I am not blotted out from your precious thoughts. Be assured I am encouraged and strengthened in my work by your suggestions. I especially enjoyed the plainness of your writing (in English), which, without the least help from any one, I could read all myself. When others translate for me, only once may I hear, and may then forget the words, but by myself, it is not so; again and again I go over it as much as I wish, and this is delightful to me.

. . . Dearly beloved, thanks for your congratulations on my return to the school. Indeed all who love me will rejoice. Our number this winter is 40. But one has gone home on account of her mother's death, and is doing the work of the family; and one has died, the daughter of that Kasha Yacot of Tergawar, who was killed by the Koords. He has also a younger daughter here who

is left sad and lonely, but the girls show her every kindness. The most of the girls are new and hard to manage. Mrs. Cochran keeps the house and cares for the sick, and Miss Emma teaches two of the classes in arithmetic and in English. Miss Van Duzee has two classes in English and the Prophets. She teaches in Turkish. There is one other teacher besides myself. Rakheel, the wife of Dea. Guergis, who died in Tabriz, and a mullah, who gives lessons in Persian. Miss Van Duzee intends that the school shall read six months.

You have heard doubtless of last year, what blessings were poured out upon us. The memory of it is sweet. There were only a few girls, seven perhaps, who did not confess hope in the precious Saviour. This year as yet we are waiting for similar tokens of love. These newer and younger girls know nothing of salvation for never-dying souls. If the power from above does not arrest them, what can we weak and unworthy do with arm of flesh? I beg that whatever places you may visit, you will carry to them this message from me. I cry to them like the man of Macedonia, that they pray earnestly for this our dear school, that it be not left unvisited by the Holy Spirit; for death is abroad and our life is growing shorter. The enemy is vigilant, but Christians often slumber and sleep. I earnestly beseech you to remember us before those who love that Saviour who has given His blood unsparingly for all, and for me also, pray that I may have a special gift from above, that I may know how to work skillfully for God, and how to reach each heart of this little flock. If this should be the last year of my life, I would not spend it unfaithful to the charge committed to my hand. If I am spared, at the close of the winter, I will report again what blessings have come to our little fold on account of the faithful sacrifices of our friends beyond the sea.

My health is better than it was, but the light of my eyes is decreasing. I cannot read by candle light, especially in small print, as formerly, which is a great hindrance in study. If it would not trouble you, and if you could send me a pair of spectacles, my gratitude would be great, but if it is not convenient, do not take trouble, and excuse my presumption. No matter, perhaps I can get some-

thing here. Receive much love from Rakheel, the girls of the school, and my own daughter Elishua.

From your truly affectionate

HOSHEBO OF SARALAN.

Home Work.

SOME THINGS NEEDED.

WE have set our hearts and hands to a great work. We have started up "to the help of the Lord, to the help of the Lord against the mighty"; shall we go on? God forbid that, having put our hands to the plough, we should look back! But to go forward we need help. "The harvest truly is great, but the laborers are few," is as emphatically true now as when these words were first uttered. The weary overburdened little band of workers now amidst the teeming millions of heathen are continually asking for more helpers; and even the benighted heathen themselves, upon whom some faint rays of the "Sun of Righteousness" have fallen, are saying in reproving tones, "If this gospel is true, why do not more missionaries come to tell the good news to all"? The command is, "Go ye therefore and teach all nations." Dear reader, has God given you health, talents, and education, which you profess to have consecrated to Him, and have you never asked yourself, "Are these words addressed to me? Could not I do something in this great vineyard which is now so desolate because the laborers are few? What are ease, home, and friends, compared to the joy of 'turning many to righteousness, and shining as the stars for ever and ever'? What if God wants me to go?" "But how shall they preach, or teach, except they be sent?" This is the question we who cannot go have to answer. The missionaries have bodies as well as hearts, they must have food, raiment and homes; they must travel to and fro if they accomplish the work which they are sent to do, and for

this they must have money; and we who remain at home must share our goods with those in the field if we would share with them the glory of being instrumental in giving to the Son "the heathen for an inheritance, and the uttermost parts of the earth for a possession."

We do not realize as we ought how truly we are but the Lord's stewards. "The silver is mine, and the gold is mine, saith the Lord of hosts." Whether He has given us much or little, is it not the least we can do to show our gratitude by giving a portion of that which we have received to carry on His work? Where much is given will much be required; but to whom little is given of them will little be required; then let no one of us say, so small an amount as I can give will do no good. Is it not the little snow flake which can hardly be felt as it falls upon the brow that robes all nature with a mantle of purest white? Yes, that even stops the progress of the great iron horse as he moves over his well-known track? So with our gifts to the Lord, if *every* one comes bringing a willing offering of all that she can, the treasury will be full, and the work shall go forward. But to obtain more workers and more money, we need more zeal for Christ and the salvation of sinners. "Pray ye the Lord of the harvest, that He will send forth laborers." We cannot doubt that He will answer the prayer he has told us to offer, if we ask in the right spirit. And if He can incline the hearts of some to devote their lives to the work, can He not incline all hearts to give that which is necessary to carry on the work? "Whatsoever ye shall ask in prayer, believing, ye shall receive." Ah! there is our trouble, we do not believe. If we had more love to Christ, and a greater desire to see souls saved, should we not pray in faith, such faith as would prove Him and cause Him to pour upon us the blessing He has promised? Then let us inform ourselves better as to the great work lying before us, and having no strength in ourselves, let us draw very near to Jesus, near to Him for help, near to Him in our homes, near to Him in our society meetings; and oh, if many who read this could know how tenderly near He comes to those who meet to pray and talk about Him and His work, in that room, that upper room where special prayer is

wont to be made each succeeding month, surely they too would be persuaded to go up and have their zeal quickened and their "strength renewed." W.

EXTRACTS FROM LETTERS.

From a beloved missionary now at home:—"While away I visited several missionary societies, and found the ladies wide awake and much interested in their work. My visit did me much good in many ways, although I was weary talking so much. . . . I do not feel that I am yet able to go back to Siam. Mr. —— started on his long journey accompanied by Miss ——, on last Wednesday. They go by way of Hong Kong. Both are for Bangkok. I met him a few days ago. I am always glad to hear of the departure of new missionaries. The *harvest*, oh the *harvest* is waiting, and the laborers are very *few*. And the 'golden morn is passing' as one by one new laborers are entering the field. 'Alas for the beautiful grain' that must fall and perish with none to gather it in. . . . The ladies about the city have been very kind in contributing to our comfort. Such sympathy, so voluntary and good, comforts and strengthens. If it were not for this we should be overrun with care and anxiety sometimes, but the Lord always provides for those who trust in Him, and He will not let us *want for anything* that is for our good."

Another writes:—"I am thankful to do something in this land to interest others in the work. There are so many *mists* and *doubts* to be cleared away from the minds of even Christian people in regard to missionary work. I sometimes wonder if this is always to be. We must not only struggle with darkness abroad, but also with it at home in the shape of *ignorance* and *indifference*."

From Greeley, Colorado:—"Our church is still struggling for existence in a community in which are many elements not only not friendly, but decidedly hostile to the faith of Christ. Yet the Lord is blessing us, giving us evidence of His power in our assemblies. While thus watered we are desirous of adding our mite to give the 'water of life' to others who may be destitute of it. We

wish to increase the missionary spirit in the women of our church by making them better acquainted with the work of missions, the fields of missionary labor, and the beloved men and women who have devoted their lives to this work."

WOMAN'S NORTHWESTERN BOARD OF MISSIONS

At its last annual meeting reported $30,000 contributed, and resolved, if possible, to make it $35,000 for the current year. A few weeks only remain, and we are behind the last year. What shall be done? If each Presbyterian woman within our bounds will hand to her auxiliary treasurer for this extra fund an added fifty cents, one dollar, or more as the Lord has prospered her, and report the same, by postal card, as her contribution to the EXTRA FUND, with her individual signature, for record, to Miss Stebbins, Room 48, McCormick Block, Chicago, Illinois, the problem will be solved. The women will have followed the example of many western churches—cast the millstone of obligation into the sea. Let the response of each woman's heart be Allelujah! Amen! Pouring its gifts into the Lord's treasury, till "the wilderness and the solitary place shall be glad *for them*, and the desert shall blossom as the rose."

MRS. A. H. HOGE,
President Northwestern Board.

NEW AUXILIARIES.

Chicago, Ill., 41st St. Ch.
Claremont, Minn.
Colorado Springs, Col.
East Des Moines, Iowa.
Edwardsville, Ill.
Iowa City, Iowa, 1st Ch. Armor Bearers.
Iowa City, Scott Ch.
Jacksonville, Ill.
Jacksonville, Ill., Young Ladies' Bd.
Liberty, Ind., Young People's Bd.
Martinsburg, Iowa.
Papillion, Neb.
Petersburg, Ill.
Princeton, Iowa.
Richland, Mich.
Rock Creek and Rockfield, Ind.
Southfield, Mich., S. S. Band Busy Bees.

NEW LIFE MEMBERS.

Mrs. M. Louise Stevenson,
Mrs. W. B. Colson,
Mrs. Curtis,
Mrs. David Bemis,
Mrs. Julia M. Kontz.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to February 20, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Edwardsville, for Miss Schmucker, $10 10; Plainview, $4 15, . . $14 25
BLOOMINGTON. — Champaign, sup. sch. Rio Novo, Brazil, $29; Onarga, for Persia, $10 39 00
CEDAR RAPIDS.—Big Grove, 20 00
CHICAGO.—Chicago, 1st Ch., sal. Mrs. Jessup, $41 50; 2d Ch., sal. Miss Poage, $119; Mrs. W. H. Brown, sal. Bible-reader at Ambala, $10; Infant class in S. S., sch'p at Chefoo, $40; 4th Ch., $23 05; 8th Ch., sup. Darhm Rani, Bible-reader, $51, Little Grace, Mynpurie, $25 50; Reunion Ch., for fam. suf. in China, $15; Joliet Central Ch., sch. at Rio Novo, Brazil, $55; Kankakee, by Miss D., for Persia, $1; Lake Forest W. M. S., $1; Steady Streams, $4; Peotone, $5; Riversido Girls' Mission Band, $20 70, . . . 411 75
CHIPPEWA.—Neillsville, . 13 00
CRAWFORDSVILLE.—Rossville, Mrs. Julia M. Kontz, bal. on L. M., ... 5 00
DES MOINES.—Adel, . . 12 00
DETROIT.—Ann Arbor, Y. L. Band, for Africa, $30; Birmingham, $12 50, . . 42 50
FREEPORT.—Freeport, 1st Ch., Junior Band, sch. at Tabriz, $28 50; Ridgefield, for Mrs. Rhea's Appeal for Persia, $10; Rockford, 1st Ch., $22, 60 50
GRAND RAPIDS.—Ionia, Alexander Miss. Bd., sup. Kamraun, ... 25 00
HURON.—Norwalk, . . 15 00
INDIANAPOLIS.—Indianapolis, 2d Ch., sal. Miss Eldred, *gold*, ... 150 00
IOWA CITY.—Davenport, 1st Ch. W. M. S., $1 40, S. S., $3 60; College Av. Ch., $4; Malcolm, $10, . . . 19 00
KALAMAZOO.—Kalamazoo, for Mrs. Rhea's "School of the Prophets," Oroomiah, . 45 00
LANSING.—Homer ($16 27 of which for Gen. Fund), . $32 55
LIMA.—Sidney, . . 25 00
LOGANSPORT.—Remington W. M. S., $6 88; Remington Bd., $2 28, . . . 9 16
MANKATO.—St. Peter's Bee Hive Bd., sch'p at Chefoo, . 10 00
MAUMEE.—Toledo, Westminster Ch., Busy Bees, sch'p at Ningpo, *gold*, $40; 3d Ch., $6, ... 46 00
MONROE.—Coldwater W. M. S., sal. Miss Ketchum, $15; Cheerful Givers, sup. pupil at Dehra, $10; Monroe, sup. Bible-reader, Lodiana, $50, 75 00
MUNCIE.—Wabash, Light Bearers, ... 25 00
NEW ALBANY.—Bedford, $13 85; Madison, 1st Ch., $50; Hanover Miss. Bd., for fam. suf., China, $2 90; Jeffersonville, sch. in Mexico, $27 95; New Albany, salary Miss Thackwell, $191 25, ... 285 95
OREGON.—Eugene City, Mrs. Dr. Warren's school, . . 30 00
PEORIA.—Peoria, 1st Ch., L. M. R., *deceased*, . . . 5 00
ROCK RIVER.—Princeton, $28; N. Henderson Ch., $15, 43 00
SAGINAW.—Bay City, Wight Miss. Bd. sup. pupil at Oroomiah, $30; Fliut, sup. school in Syria, $25; Flushing, "Some little girls," $1 50; Saginaw, $25, . . . 81 50
SAINT PAUL.—Saint Paul, Y. L. Bd. and Infant class, . 17 67
VINCENNES.—Evansville, Walnut St. Ch., sal. Mrs. Warren, ... 30 00
WHITEWATER.—Liberty W. M. S., $9 98; Miss. Bd., $2 60, ... 12 58
WINONA.—Chatfield, . . 10 00
MISCELLANEOUS. — Societies for publishing report, $3 55; gold premium, $2 85, . 6 40

Total, . . . $1616 81

CHICAGO, ILL., *February* 20, 1878.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.